

Changing the world: women to run successful business

International Conference *Women in Business. Femal Entrepreneurs and Economic Development*



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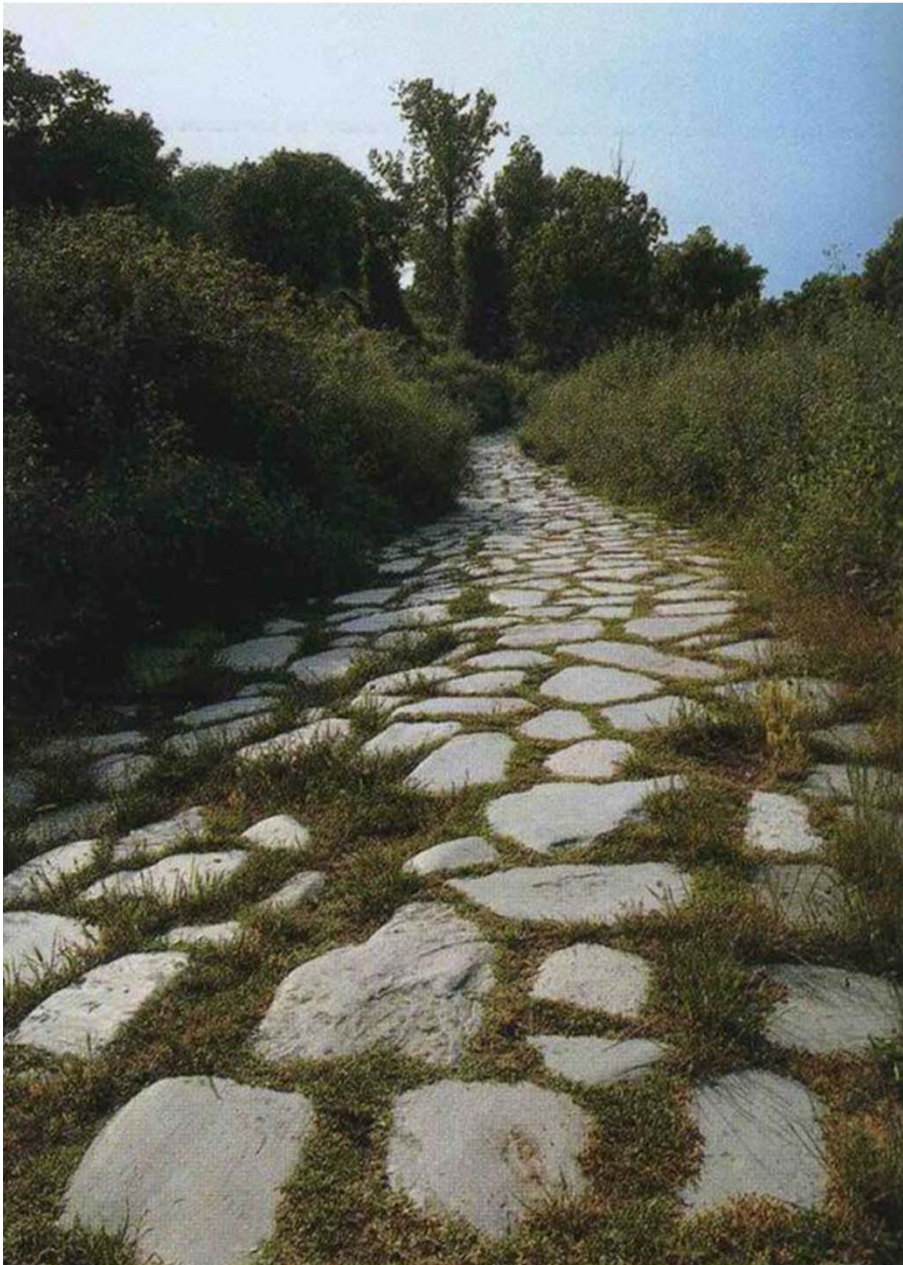
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October 5th, 2015



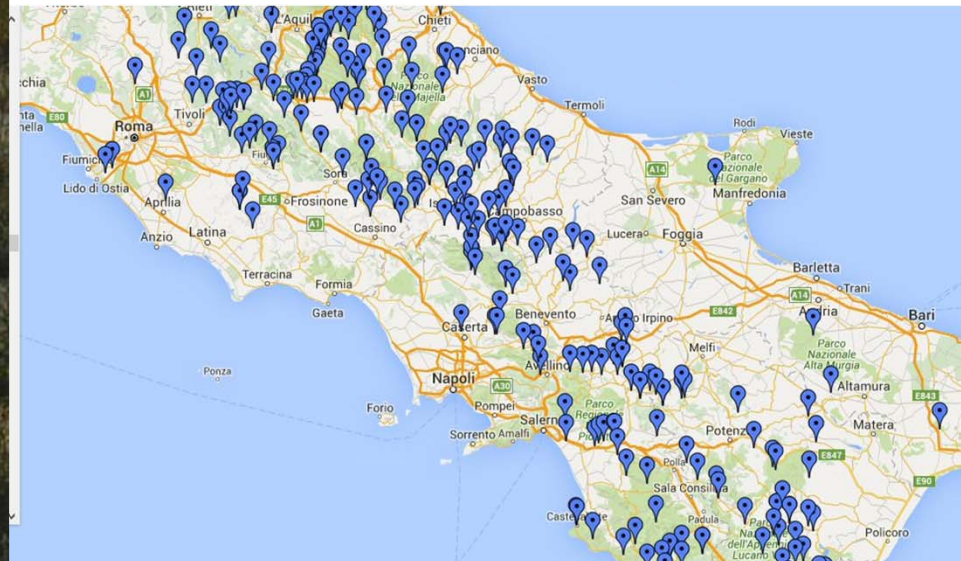
Seven thousand years of roads. Evidence of past



In 7000 years of history, the roads were built to ensure the satisfaction of economic* needs and here I will demonstrate that it is a road story founded by women, for women and for the family.

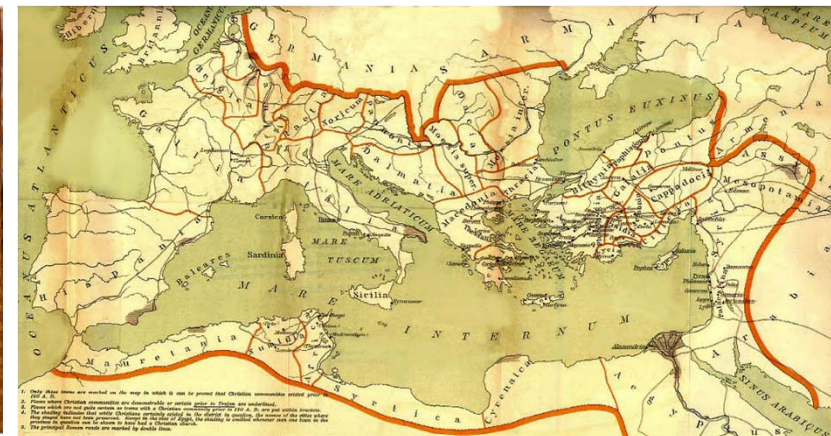
* cultural, spiritual and economic needs

We must promote and protect heritage road through comprehensive and complex action.



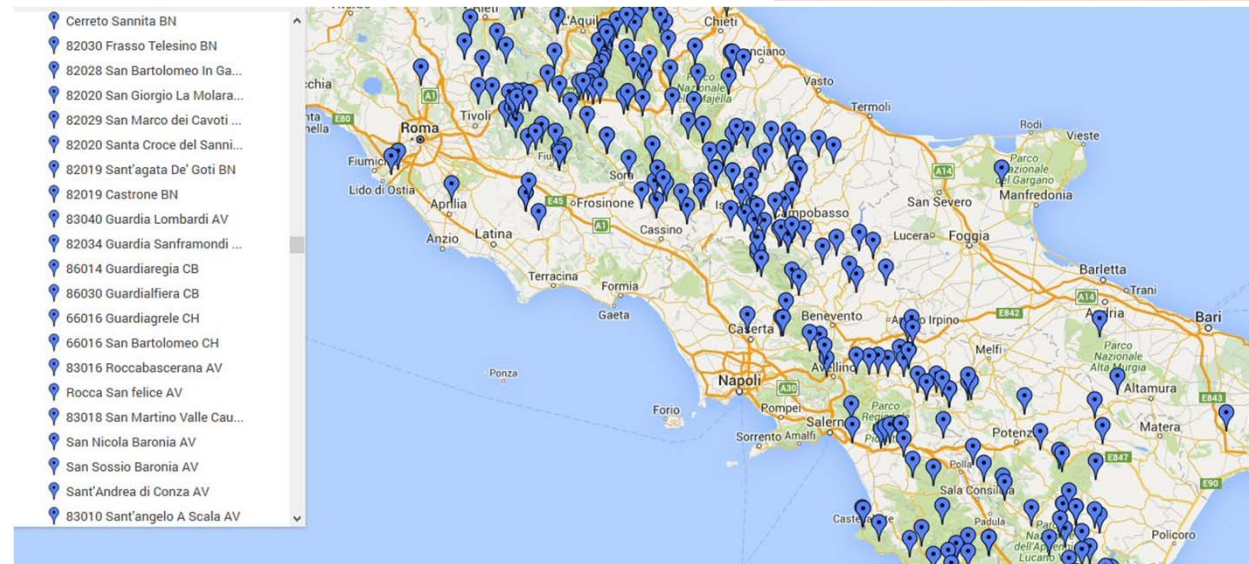
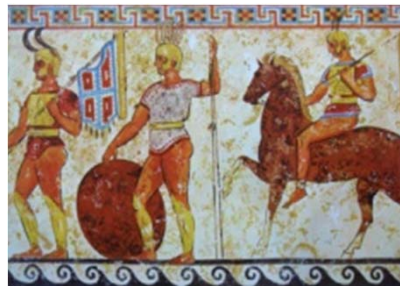
“Galatia”

As Strabo asserts, Italy and Mediterranean lands are inhabited by several tribes united almost from a single ethnic group, similar administration, similar cults and specific activities such as mining and metalworking, horse breeding, commerce. They were a population cohesive and supportive to each other, shared a language (Semitic, considered of Phoenician straight). They were first ones to trace streets and to place milestones, furthermore they used to collect safe assets due to the tolls on transit. These early inhabitants, in Italy called by historians proto-Etruscans, took precautions - in a real self-defense system –in order that they could not be dispossessed by the Romans in any way, and thus, in order to protect those lands which belonged to them for generations, they had introduced ad hoc rules. Such rules were already included when drafting the "Law of the Twelve Tables" or "Tabula Osca" and as well, through them, for centuries, many taxes had not being paid, for example among them, those ones due to the norm of the right of burial. This perfectly explains the high number of busts and tombs along the Appian Way and other consular roads: from solemn tribute to the ancestors to a mere ploy to make an income for the coming centuries, and if necessary, transforming appropriate areas for graves in commerce places.



“ Tabula Osca” [Oscan Tablet]

Inscribed on both sides, the tablet chronicles a series of dedications to different deities or supernatural beings. The front side has 25 lines and describes the sacred place where religious ceremonies in honour of the goddess Ceres took place. It also explains that every year during the Floralia or Fornacalia festival worshippers were expected to offer sacrifices to four different gods and that that every other year a special ceremony was held at the sanctuary's altar. The other side of the tablet (with 23 lines) lists 17 different divinities that the local Sannite population were at any one stage devoted to. The tolls on transit and ticket to access at Temple .

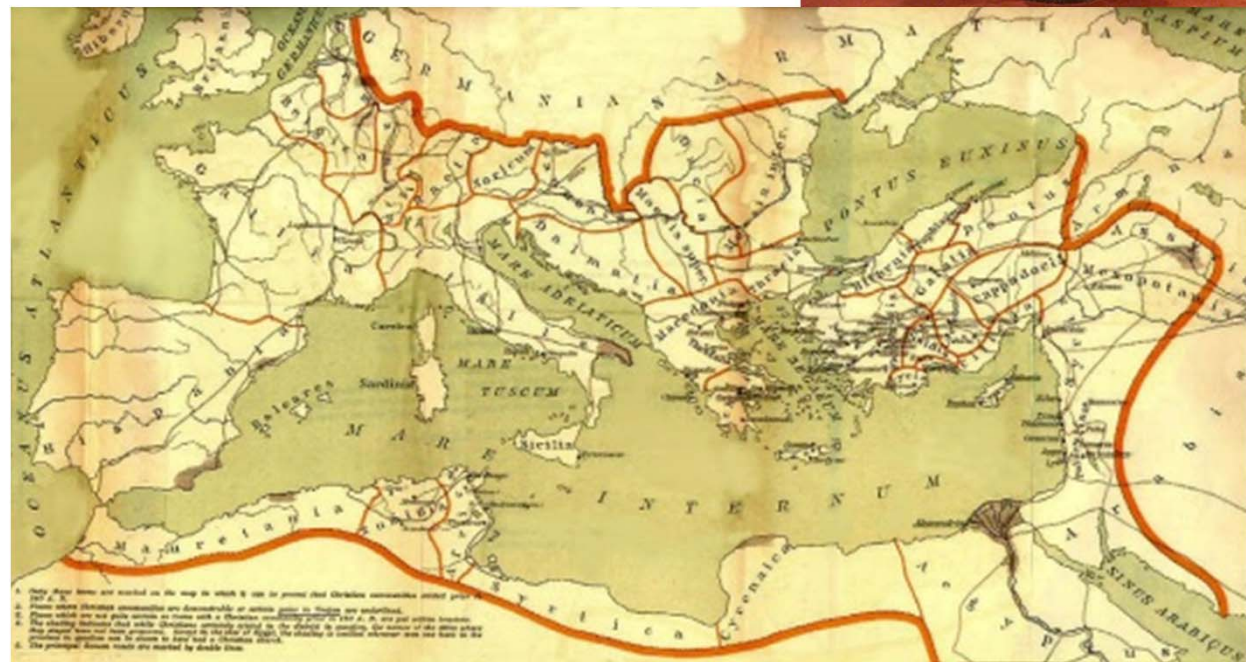


“ Tabula Osca ” and Derveni krater

Floralia and Fornacalia festival - helped to raise awareness of the rules of normal coexistence.

Derveni krater : there is also a warrior wearing only one sandal. Sandal (*in greek* Inchnusa - ἰχνοῦσσα) Sandal / Sardinia [matriarchy still very present].

Laws to protect women: i.e. if a man rapes a woman ... the tribe will cut assaulter foot.



The original tripartite ethnic division Ramnes, Tities and Luceres corresponding to

- Ramnes = *quelli che si comportano bene, i valorosi in grazia di Dio* Ramnes = Old English *ramm* "male sheep," also "battering ram" and the zodiac sign; earlier *rom* "male sheep," a West Germanic word (cognates: Middle Low German, Middle Dutch, Dutch, Old High German *ram*, Old Norse *rammr* "strong," Old Church Slavonic *ramenu* "impetuous, violent" Sanskrit *arya-* "compatriot;" in later language "noble, of good family. Sanskrit *tantram*, literally "loom, warp," hence, figuratively, "groundwork, system, doctrine," from *tan* "to stretch, extend," from PIE root **ten-* "to stretch, extend«
- Tities = *quelli/e di cui non sappiamo nulla ma brutti e dispettosi* [Old English *tit* small animal or small horses. Similar words in related senses are found in Scandinavian (Icelandic *tittir*, Norwegian *tita* "a little bird")]
- Luceres = *quelli che paiono calorosi e splendenti ma dei quali non ci si deve fidare, quelli da cui occorre difendersi, "le teste calde"* [Old Frisian *leuk* "tepid, weak," or from Old English *hleowe* "warm," all from Proto-Germanic **khlewaz*, lukewarm, figurative sense of "lacking in zeal" (of persons or their actions). Old English *hleow* "shelter, cover, defense, protection," from Proto-Germanic **khlewaz* (cognates: Old Norse *hle*, Danish *læ*, Old Saxon *hleow*, Dutch *lij* "lee, shelter") "warm" (compare German *lau* "tepid," Old Norse *hly* "shelter, warmth"), which might link it to PIE **kele-* "warm.“

Expression Ramnes, Tities and Luceres is now *Tom, Dick and Harry*

(Meaning : The Good, the Ominous* and the Bad. * Ugly, nasty, spiteful; random or unknown people.)

Albanian: Filan apo Fisteku

Arabic: فلان، علان وترتان (Fulàn, 'Illàn and Tirtàn)

Azero: Ali, Vali, Pirvali

Turkish: Ali ile Veli

Bulgarian: Suljo i Puljo (Сульо и Пульо)

Chinese : 阿貓阿狗 (pinyin: ā māo ā gǒu "Cat and dog ")張

三季四 (Zhang sān Lǐ Sì: Zhang and Lǐ are common surname while 三 四 and are the numbers three and four)

Dutch: Jan en Alleman

Farsi: Are, Oore, Shamsi Kooreh

French: Pierre, Paul ou Jacques

English: Tom, Dick and Harry

Italian: Tizio, Caio, Sempronio

German: Hinz und Kunz

Japanese 猫も杓子も (neko mo mo shakushi. Literally: "Cats and ladles") is a play on words because it can be translated as "cats and ladles" or «cats and hunchbacked, deformed». Anyway, the ancient ideogram for heat 熱 was changed with that 猫

Norwegian: Gud og hver mann (God and every man)

Portuguese: Fulano, Beltrano e Sicrano

Romanian: Ion, Vasile, Gheorghe, Ana

Russian: Ivanov, Petrov, Sidorov

Serbian: Pera, Mika i Žika

Spanish: Fulano, Zutano, Mengano y Perengano

Svedish: Andersson, Pettersson och Lundström

Ukrainian: Fedja, Vasja

WOMEN – THREE

- **WOMEN** a compound of *with and womb* "woman" + *man* "human being" (in Old English used in reference to both sexes)

[[**WOMEN = WITH MAN**]]

WITH: Old English *wið* "against, opposite, from, toward, by, near," a shortened form related to *wiðer*, from Proto-Germanic **withro-* "against" (cognates: Old Saxon *withar* "against," Old Norse *viðr* "against, with, toward, at," Middle Dutch, Dutch *weder*, Dutch *weer* "again," Gothic *wipra* "against, opposite"), from PIE **wi-tero-*, literally "more apart," suffixed form of root **wi-* "separation" (cognates: Sanskrit *vi*, Avestan *vi-* "asunder," Sanskrit *vitaram* "further, farther," Old Church Slavonic *vutoru* "other, second"). First record of with child "pregnant". French *avec* "with" was originally *avoc*, from Vulgar Latin **abhoc*, from *apud hoc*, literally "with this."

[[**WOMEN = WOMB / MAN**]]

WOMB: Old English *wamb*, *womb* "belly, bowels, heart, uterus," from Proto-Germanic **wambo* (cognates: Old Norse *vomb*, Old Frisian *wambe*, Middle Dutch *wamme*, Dutch *wam*, Old High German *wamba*, German *Wamme* "belly, paunch," Gothic *wamba* "belly, womb," Old English *umbor* "child") related to Sanskrit **nabhis*, latin *umbilicus*, Old Gaelic *imbliu*.

MAN = Old English *mannian* "to furnish [something] with a company of men,"

Man also was in Old English as an indefinite pronoun, "one, people, they."

Man [italian = uomo] *humus* "earth, soil," from *humi* "on the ground generated".

Mana [Maori language] "power, authority, supernatural power"

Woman [italian = femmina, make man]

Manam [Sanskrit] *Ma – Mati* (prepare, build, make) *Manam* (she quantifies, extends, hugs, builds: cognates [italian language] Madre, Mani, Mensa, Mese, Metro) Greek *Manos* (open hand, the hand that is not a punch [Greeks *pygme*, *pygnos*. Pigei, "member of a fabulous race of dwarfs," described by Homer and Herodotus and said to inhabit Egypt or Ethiopia and India, from Latin *Pygmaei*, from Greek *Pygmaioi*, plural of *Pygmaios* "a Pygmy," noun use of adjective meaning "dwarfish," literally "of the length of a pygme; a pygme tall," from *pygme* "cubit," literally "fist," the measure of length from the elbow to the knuckle; related to *pyx* "with clenched fist" and to Latin *pugnus* "fist" (Italian language "pugnace", "piccolo") .

Family: woman and man = 2+1= 3 Three >>> Tribe

The Gens Cassia

The new Celtic lineage colonists decided to settle permanently in the region (corresponding to the eastern Phrygia), which was known as "Galatia". Strabo described its state organization: according to the Celtic custom, each tribe was divided into "cantons" (as in Switzerland nowadays), and each one was governed by a chief (who was known as "*tetrarca*", such term was often used in Palestine), whose powers were almost unlimited, except for murder trials, during which the murderers were judged in a sacred place. Such place was known as *Drynemeton* (that is "temple of the oaks", those same oaks that have always been considered sacred in a vast area, from Asia Minor to the Brittany coast of France).

It was the custom to go into the oak forests in order to swear by touching the wood of trees (Indo-Iranic *treu*). Such operation had to be repeated seven times. From this ancient custom comes the word *troménie* (*tro-minih*, in Breton language, it literally means path (*tro*) of the *minih* (sacred space)) from which the Latin word: *monachium* (monastery) derives. The pilgrimage of purging is still well-known today in the pre-Easter Christian custom, which is called "round of the seven parishes". Thus we may designate as "ancient places to consider as sacred," even all Indo-European toponyms which have the following prefixes *sett**, *sezz* o yed* (in Azeri *yeddi* means seven) and from which derives the etymology of Jeddah (in Arabic, Ciddə), sacred city for Islam.



The Elamites – Kassites – gens Cassia

Toponyms LKS or KS

Historical perspective
and methodological
issues

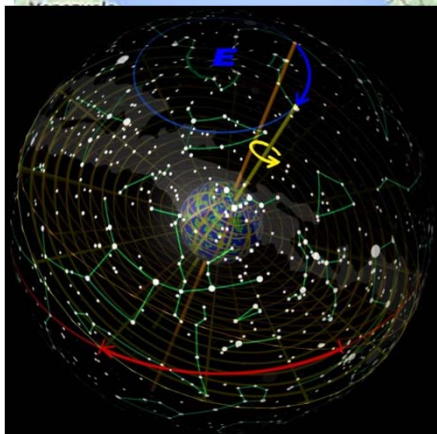
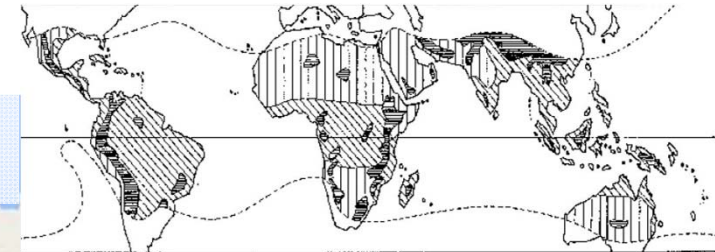
**Necator Americanus
geographical distribution**



The Elamites – Kassites – gens Cassia

Toponyms *LKS* or *KS*

Diagrams showing the typical mean temperature curves for the three zones over 24 hours during the hot and cool seasons



**Axial precession movement
as seen from 'outside' the
celestial sphere**

The Kassites

The Kassites (people able to work the bronze with appropriate technology mainly as the ore *cassiterite*) were descents of Elam (offspring of Noah, Elam was the son of Sem and grandson of Cam and lafet). Later on, they became known as Phoenicians (along the coast) and remained as Kassites or Cassi inland. They developed among the Ittiti, Hurriti, Kassiti, Hyksos and they were all experts in breeding horses, in the construction of wagons and use of metals. The Kassites used to live in a mountainous and inaccessible areas and they knew how to use stones as nobody else ever did (excluding the Etruscans, who came directly from them). They were powerful military architects, builders of strategically insurmountable fortifications. Their cities were a model of architectural perfection, that was able to fit to the characteristics of the ground and that used all the possibilities of defense.

Sculptures and in general representations were of grand and solemn expression, either figures showing rulers or animals or other decorative items. They used stones to mark the boundaries (these stones were called "kudurru") and over the centuries to come, the milestones derived from these ones, first Etruscan and then Roman.

The Kassites introduced taxes on transit and trade, in order to support expenses of worship (the Bible, the Book of Nehemiah, V century BC).



Boundary stone (kudurru)
about 1125-1100 BC

The Elamites – Kassites – gens Cassia

There are many parallelisms: trade, accounting, taxes, transportation. We find traces of that , even today, as follow:

the letter ϵ (epsilon lowercase) is used to indicate a small amount or a price (now defined exchange rate);

the hebrew shekel (שקל) measure unit for carried weight, is identified with those same letters later to become Qoppa, Rho, Sigma and about that, we will find in all Kassites cities spread between Asia and Europe.

the letter ξ ("xi" lowercase) indicates a degree of advancement.

signing with an X meaning that a transported cargo "had been seen" (variations in the western Greek, when such letter X was used as/ ks /)



The Elamites – Kassites – gens Cassia

Toponyms LKS or KS ל ק ש

יש Meaning «There is»

שקל (Shin Qof Lamed) when reading it backwards, as used in European languages, they are nothing more than LKS (from which toponyms such like La Cassa in Torino, Cassano d'Adda, all the aLCaZar, because aLCàSser in Catalan etc.). Furthermore, the word (שקש) means "bag" or "pocket" and - always read backwards - KS, in hebrew, like the preceding lemma with reversed letters (שקש) included in the lemma of the shekel (שקל), indicates either "straw" or "straw basket" or "rush". First traders in the ancient world were Kassites, they had introduced weights and measures, payment systems, precise mode of transport and they spoke Hebrew and moved in a very large area, from the Atlantic to Asia far to the south of Egypt. This term KS turned into Cassia in European countries and, in the Semitic-speaking countries, into Qeshm (island in the Strait of Hormuz in the Persian Gulf, commercially very prosperous until 211 BC) or into Qs. Such term is still present in all languages of the world and it indicates fundamental vegetable substances from the medical and practical point of view, both for food consumption or to others uses.



Zangbeto are the traditional guardians of the night in the Yoruba religion of Benin and Togo which are known as the "Nightwatchman". Similar to Sandal/Sardinian Mamuthones, Zangbetos are revered and they are as unofficial policemen to patrolling the streets, watching all childrens and watch down criminals and presenting to the community to they punish . Originally created to scare the enemy away, Zangbeto wanders around the streets to detect thieves and witches, and to provide law and order.



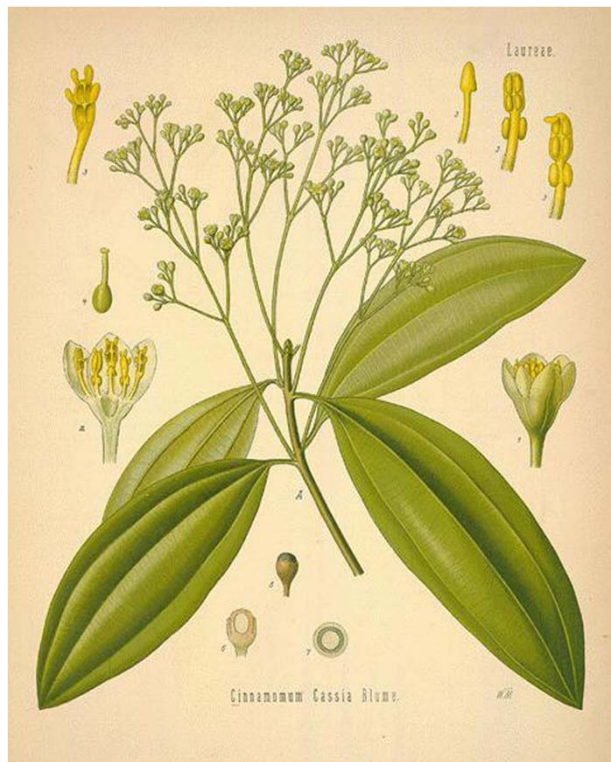
Janus

ancient Italic deity, guardian god of portals, doors, and gates; patron of beginnings and endings, c. 1500, from Latin Ianus, literally "gate, arched passageway," perhaps from PIE root *ei- (1) "to go" (cognates: Sanskrit yanah "path," Old Church Slavonic jado "to travel")

The Elamites – Kassites – gens Cassia

Cinnamomum Cassia

Cinnamomum Cassia. The cinnamon powder [القرفة] which in Arabic is pronounced canela] was used for arthritis: small incisions in the body were practiced where the pain was stronger and these signs can also be found in the Similaun Man also called Ötzi the Iceman (spine, left knee and right ankle). The spice trade and the commercial network, in ancient time, stretched over vast areas (thousands of kilometers) and it is not a coincidence when in the Gulf of Aden, we find the city of Bossaso, formerly called Bender Cassim (or Bandar Qasim), which was already known to ancient Greek traders, those who made the circumnavigation of Erythraean Sea. Here caravans arrived from all over the Horn of Africa, as well as ships from India and China. Similarly we have Qaem Shahr, south of the Caspian Sea.



The Elamites – Kassites – gens Cassia

Cassia Syrinx

Cassia Syrinx. Multiple uses of Cassia Syrinx, a name that refers in general to cinnamon (cinnamon, able to reduce risk factors associated with diabetes and cardiovascular diseases), and also etymology in various languages, from Hebrew to Greek, to refer to both connection systems (ducts, pipes) and a system that innervates the body, in the medical field: from Hebrew qəsi `â to greek κασία (kasía) then to Latin cassia(m).

Belen, Israel

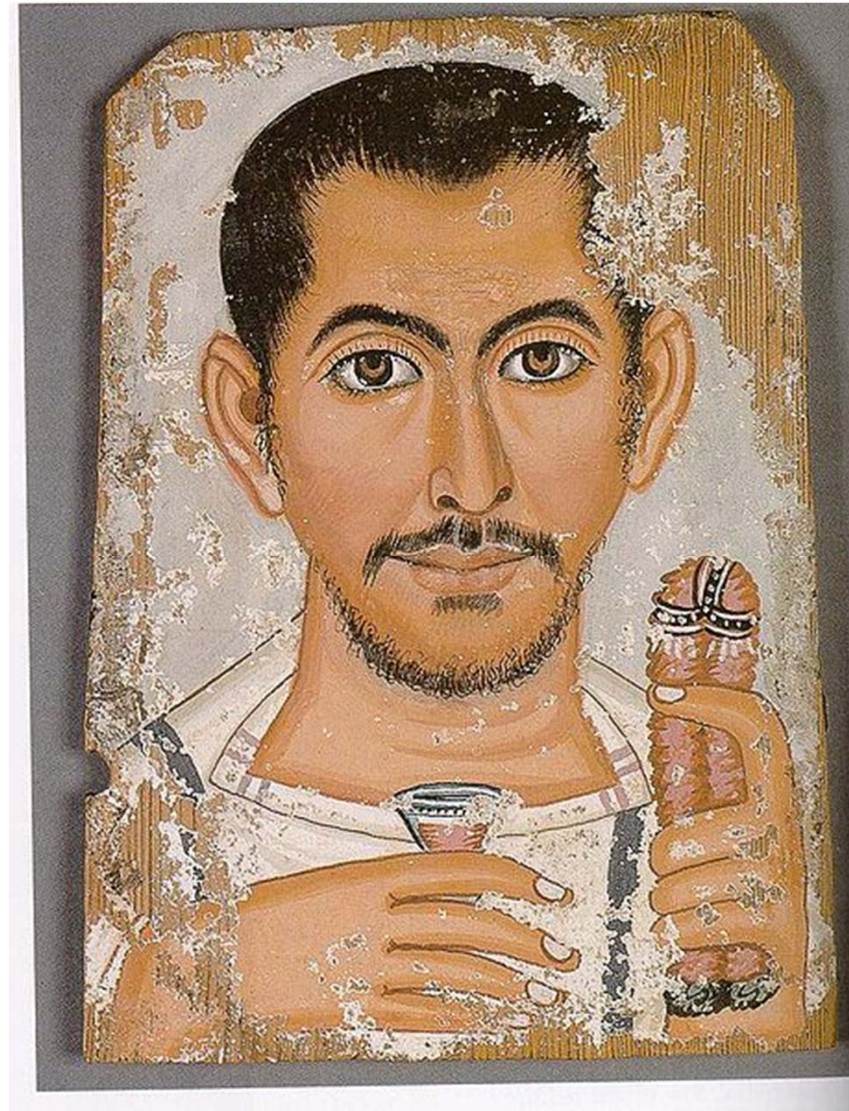


Dougga, Tunis



The Elamites – Kassites – gens Cassia *Coussade*

Coussade (pond grass, since the *Equisetum arvense* - field horsetail or common horsetail - grows near all the wet places and it is extremely popular in the entire Alpine range) such plant is similar to a phallus and from which comed the italic term "cazzo" (cock). It contains: silicic acid (up to 15%), glycosides of saponins (*equisetonina*), flavonoids, small quantities of alkaloids, resins, organic acids but also contains vitamin C, along with some bitter substances and other minerals (potassium, aluminum and manganese). It has multiple curative properties: anti-hemorrhagic, remedial (accelerates the healing of wounds), hemostatic (blocks the leakage of blood in case of hemorrhage), diuretic (facilitates the release of urine), astringent (limits the secretion of liquids), anti-tuberculosis and re-mineralizing (especially worth for patients with pulmonary tuberculosis) and anti-arthritic. The *Equisetum arvense* was added to soups or stews as a good supplement of mineral salts. The silicic acid, which is present in *coussade*, was exploited to rub all metal objects using stems of *Equisetum arvense*, in order to obtain the perfect polish. Such operation was easy because of the shape and the elasticity of the stems themselves, so far, they were often used for the cleaning of internal parts (in recent centuries, it has been used for the inner cleaning of musical instruments).



Faiyum portrait, Egypt. The portrait explains why he died.

The Elamites – Kassites – gens Cassia

Equisetum arvense

- The *Equisetum arvense* was also a dye (yellow dyed fabrics) and that was the color - along with the purple - with which the Galatians, then called Gaul, dressed – as well attested by the etymology *gelb* (yellow in German, *galbus* in Latin and *galbinus* in Martial).

432 BC: Law against bleaching *toga*

358 BC: *Lex Poetelia* against *homines novi*

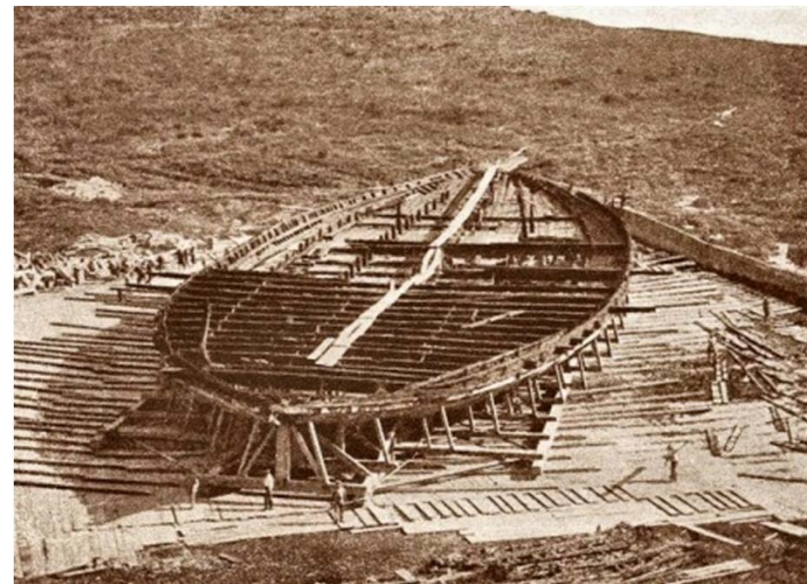
The Fayum portraits were wanted paint to let the public know of a alleged criminal whom authorities wish to apprehend and children avoid. The portraits explain to children that the "Tities" (or "Luceres") could be anatomically identified by such items as a sloping forehead, ears of unusual size, asymmetry of the face, prognathism, excessive length of arms, asymmetry of the cranium, and other "physical stigmata". Criminals, such as thieves, rapists, and murderers, could be distinguished by specific characteristics..



The Elamites – Kassites – gens Cassia

Equisetum arvense

When the Latin writers mention that there were always "asparagus" in the Roman ships, it may be possible, they had been referring precisely to the shipped *Equisetum*, in order to avoid deficiency diseases of vitamin C. Even because the etymology of the word "asparagus" just denotes a plant growing only "in a place which is characterized by roughness", precisely as a watercourse. A bundle of *Equisetum arvense* were confusing by historians into a bundle of birch rods. The fasces symbolize the executive power and strength (of the tribes) through unity. The reed plant were used to cover the roofs and in Arabic, the *qasabah* word fortress both reed. This material was used once for its ergonomic and economic properties in the construction of the roof as insulation thermal (against heat, cold and moisture or humid conditions). In *Kasba* (Bihar, India) the entire area was covered with the long green grass called *Kashal* (mainly used for making huts), and it is believed that the name of the village is derived from the word, *Kasab*: important town in many commodities including rice, jute and cast iron goods.



The Elamites – Kassites – gens Cassia

Equisetum arvense

Cassia Sena or Cassia Obovata used for therapeutic properties and to lighten hair and make blond.

Cassia Aethiopica is also used for medicinal purposes.

Cassie (in French) is also a variety of mimosa, which is still growing in Provence and much used in perfumery for its yellow flowers.

Khash, a nutritious winter food, is a traditional dish in Afghanistan, Armenia, Azerbaijan, Iran, Iraq, Georgia, Bulgaria and Turkey. A variation of that is found in other Arab countries such as in Egypt and is known as *Kawari* and *Kissra* in Sudan. The dish is known in Kuwait, Bahrain and other Persian Gulf countries as *Pacha* (*پاچه*) and for this reason, in Europe, we say "live like a Pasha". The correlation with the *ordo equester* is certainly this because there were three ranks of pashas: the first, or highest class, had the privilege of bearing a standard of three horse-tails, the second of two, and the third of one. Only the Sultan himself was entitled to four tails, as sovereign commander in chief.



The Elamites – Kassites – gens Cassia

Cassava - Manioc

Cassava similar in French cassave, in Spanish casabe, Portuguese cassave, and Haiti caçabi (earlier in English as *cazabi*) called also manioc, used as food in tropical America.



The Elamites – Kassites – gens Cassia

Many parallelisms between Hebrew and Greek and about the Elamites (also known as the Kassites and then gens Cassia)

There are many parallelisms between Hebrew and Greek and about the Elamites (also known as the Kassites and then gens Cassia), who were always busy with accounting, taxes, transportation. First, they had introduced weights and measures, payment systems, mode of transport, agricultural, farming and fabric techniques, and they spoke Hebrew and moved in a very large area, from the Atlantic (and had contacts with *Koishan* language populations) to Asia far to the south of Egypt.

But even in the English language there is evidence:

- *Cashroom*, gaelic Cas (foot) with room/chrom instrument of tillage called also foot plough;
- *Cash*, a box for money, used in these contexts was derived from the Tamil *kāsu*, a South Indian monetary unit, Sanskrit *karsha*, Sinhalese *kasi*;
- *Casket* and *chest*, small box for jewels
- *Caseation*, coagulation of milk;
- *Caseharden*, to harden on the surface;
- *Cassie* (or *casie*, *caisy*, *caysie*, *cazzie*, *caiss*), a basket, like a pannier, made of straw, or dried reeds used for carrying food.
- In Old English, *caserm*, one of a series of small temporary building for soldiers;
- Antique Irish *cashmel* is a circle wall enclosing a group of churches and their appertenance;

The Elamites – Kassites – gens Cassia

Many parallelisms between Hebrew and Greek and about the Elamites (also known as the Kassites and then gens Cassia)

- *Cassock* (French *casaque*, Italian *casacca*, Spanish *casaca*) a long coat worn by some soldiers, also that of a horseman.
- *Cashmere*, woollen fabric;
- *Casbah*, North African Arabic dialect *kasba* o *qasaba* "fortress." *Ksar* or *Ksour* (Maghrebi Arabic: قصر *qser*, plural *qsur* for a network of fortified villages);
- *Cast-off*, abandoned;
- *Cast-iron*, an alloy of iron and carbon, also used in the construction of buildings. Cast, metallurgy three-dimensional form and a manufacturing process using a fluid medium in a mould, so as to produce a casting;
- *Castellated*, in defensive architecture "furnished with turrets and battlements";
- *Cast*, launch the process whereby a anchor, a bait or lure is placed into or onto the water;
- *Caster*, a thrower, who rectifies the rivers, who use the foot plough (*cashroom*)
- *Castrametation*, the art or science of laying out an encampment;
- *Kiosk*, open pavillon, Turkish *koshk* "pavillion, palace".
- *Kiss*, to put, bring, take or to touch gently or lightly still present in the term "kiss and make up" words based on the K*S which then find in "Kama Sutra" which means the role (sutra) of love

The Elamites – Kassites – gens Cassia

Many parallelisms between Hebrew and Greek and about the Elamites (also known as the Kassites and then gens Cassia)

- *Kiss*, to put, bring, take or to touch gently or lightly still present in the term “kiss and make up” words based on the *K*S* which then find in "*Kama Sutra*" which means the role (sutra) of love. Correspondences that we also find in the word *cashew*, “anacardo” in Italian "similar to the heart"



- *Squad*, a small military unit (*contubernium* was the minimal unit in the Roman legion and soldiers shared a tent);
- *Squat*, hidden from observation;
- *Scearp* (Old English) cutting, keen, sharp;
- *Scatter*, disperse, disseminate;
- *Scarry*, precipitous, rocky;
- *Scarp*, an escarpment, steep embankment, (Old English) fortification;
- *Scaffold*, wooden framework;

The Elamites – Kassites – gens Cassia

Many parallelisms between Hebrew and Greek and about the Elamites (also known as the Kassites and then gens Cassia)

- **Scarlet**, rich cloth often bright red in color; there were three different kinds of *toga trabea*: one of purple only, for the Gods; another of purple and a little white, for kings; and a third, with scarlet stripes and a purple hem, for augurs and equestrian class. The *toga trabea*, as shown in its etymology (trabs), was decorated with bands in relation to the various tribes of belonging. It's interesting to note that Sextus Pompeius Festus, attributes the etymology of the term "Trabs proprie dicitur duo ligna compacta" (this refers to pieces of wood joined together).
- **Scavage**, a tool formerly levied on merchant strangers by the mayors, sheriff, corporations of various towns, on good offered for sale;
- **Scavenger**, an officer whose duty it way to take scavage and later to keep the street clean;
- **Scatter**, to separate and drive off in various directions
- **Score**, a notch, scratch, or incision.
- **Scot**, a payement, local contribution
- **Scallop**, shell.

Peace in the Mediterranean Sea was, however, commercial, if you want, and ended just when the Romans started to invade nearby areas. Thus, they conquered Illyria (in 228 BC) and just afterwards, the North African coast (with the foundation of New Carthage). The word "pax romana", then must have sounded like a mockery for all those people who had been living more or less peacefully for over a millennium.

The Elamites – Kassites – gens Cassia

Etymology

Even in central and south Italy, there are toponyms that refer to the properties of the Gens Cassia.

By analyzing the Latin terms that have the prefix "Cass", there are a very few words listed in the Grammatica compiled by Sextus Pompeius Festus, or just the following ones:

- *Cassiculum, reticulum to cassibus for diminutionem dictum* [formerly grid with small grooves so said for shortening] as "a" was used in the abbreviated meaning of antiquo (in this case antiquis), cassibus is a masculine plural ablative (*cassis, casside* instead is a feminine one and shows a generic helmet, while *cassida, cassidae* has the meaning of metal helmet). So Cassiculum indicated a network of small paths, *cassis*, network). We have an example along the roads network which connecting Alba Fucens and Rieti with Otricoli bridge: here from which you reached the via Cassia at Sutri, with the street gutter made of tuff.
- *Caseus to coeundo dictus* [Caseus, once used to say coeundo] (coeundo comes from coeo, which is the verb assuming multiple meanings: 1) to go or come together, come together, assemble, convene, meet, gather 2) to approach with hostile intent , come to quarrel, fight, 3) form an alliance)
- *Cassilam antiqui pro casside ponebant* [Cassilam, our ancestors used this term for a helmet, see the Riace bronzes helmets in Figure 2] and this explains well why the words *cassis, casside*, in Latin, became feminine, in later centuries]. And a galea was a Roman soldier's helmet.
- *Cassabundus, crebo credens*. Cassabundus, as Festus mentions, means "crebo credens". The word crebo is revealed to be a sure error of transcription and in the ancient incunabula was certainly a shortened word: creberime. The meaning of "crebe. credens " is "frequently giving faith" and it is also the only logical explanation given by Sextus Pompeius Festus, since in ancient time, there were no traffic signals and therefore, it was necessary to continually seek to establish the direction to take. From cassabundus comes our usual word "wanderer", because the neutral *cassus, cassa, cassum*, means "empty, vain, useless."
- - *Castellarius*, a few "castles" remain in Italy but all share this particular characteristic: the villages appear according to a centripetal winding model and naturally centered on a fort or a castle, which is placed on top of a hill whose slopes intertwine and wriggle out a myriad of perspectives and concentric bands of houses clinging precariously to the steep rock.

The Elamites – Kassites – gens Cassia

Symbols and places of origin

First inhabitants of Rome were divided into several tribes (Gaul) and converged on what would be later called as Campus Martius for certain ceremonies or rituals and to discuss and elect leaders. It was forbidden to address issues of common interest other than in public meetings. These places were called "*septae*" and still today, it is said to be "divided into seven". Architectural items remain: elliptical corrals where they could vote and pray to the ancestors as tutelary deities. This was a common practice throughout Italy, and we find these same toponyms in many Italian regions (toponyms beginning with *sett**, *sezz**, *sep**, *ses**, *sit**, *sis**, *sed**, *sal**, *sap**, *seq**, *sib**, *equ**, *acq**, *cav**, *br**) because in all these places, public meetings were held and equitable judgements were taken on those who had done wrong. Near a toponym *br** there's always one of these toponyms *seq**, *sep**, etc. for the public meetings: e.g. in Sessola.

An immense area was similarly organized , up from Spain to Asia and from northern Europe to Africa. We find traces about that in toponyms and vocabulary of many languages.

The Elamites – Kassites – gens Cassia

Toponyms of the gens Cassia

By analyzing the toponyms in northern regions and in neighboring Switzerland, we can set up a meaningful picture and perhaps that is not yet fully explored, toponyms beginning with cass*, cast*, bri*, gard*, sett*, sezz*, sep*, ses*, sit*, sis*, sed*, sap*, seq*, sib*, equ*, acq*, cav* and also all the toponyms prefixed with Gard (Gardone Val Trompia, Gardone Riviera) since the toponym Garda is the evolution of the Lombard term warda, or guard, which means a high place, suitable for military lookout or fortified barrier. And in spanish “garganta” is a pass (for controls) between mountains and “garamantes” in Arabic language. Name that we find thousands of miles away in Qatar (Gwada) or Pakistan (Gwādar and Al Khawr) or India (Gwalior), all strategic locations. Persian (گادگاد) is “travel around” and in Urdu is “protected place”: from here comes the name of Pasargadae where lies the tomb of Cyrus the Great.



The Elamites – Kassites – gens Cassia

Symbols and places of origin

The two Dioscuri, Castor and Pollux - always represented with a horse and even on the back of coins (*quinarius*) which were spread in the second century BC: gens Cassia had as symbol Castor and Pollux with their two horses: Dioscuri [name indicating two Kouroi or two male statues without clothes (from singular Kuros, standing male statue)] the two “kouroi” were always represented with a small metal helmet (*cask*, in Latin *cassis*) while with one hand holding a spear and the other one holding the reins. Even the two very famous Riace bronzes were two “kouroi”.



Women

Involving communities

Female resources worldwide determine the participation of others women in projects involving communities and form the basis for initiation of new business projects: women always optimizes resources, more rational use of time, take care and caregivers. In some countries women determine the choices for whole community and they can implement the same collaborative approach that characterized their role over the millennia.

There are many projects in the transport sector and infrastructure maintenance: worldwide use the indispensable role of women. In many countries, they are the basis of a new form of entrepreneurship. In other women have only the role of support for different modes, based on sharing, re-balancing of roles, the conquest of the territory, heritage preservation and access to economic resources.

manage, management

from Italian *maneggiare* "to handle," especially "to control a horse," from Latin noun *manus* "hand".

Influenced by French *manège* "horsemanship" (earliest English sense was of handling horses).

dharma

in secular sense, "caste custom, right behavior;" in Buddhism and Hinduism, "moral law," from Sanskrit, "law, right, justice," related to dharayati "holds," and cognate with Latin *firmus*, all from PIE root **dher-* "to hold firmly, support".

Firm, "strong, steady" (of things), "permanent, enduring" (of agreements), "steadfast, steady" (of persons), "sound, well-founded" (of arguments), from Old French *ferm* "strong, vigorous; healthy, sound; steadfast, loyal, faithful", from Latin *firmus* "strong, steadfast, enduring, stable," figuratively "constant, steadfast, trusty, faithful," from PIE root **dher-* "to hold, support" (cognates: Sanskrit *dharmah* "custom, law," Greek *thronos* "seat," Lithuanian *dirzmas* "strong," Welsh *dir* "hard," Breton *dir* "steel," Old Persian *framatarā* "authority", Sanskrit *Pramana* and *Pramatara*, "chief". Cognates "business house [soustain]," originally "signature," from Italian *firma* "signature," from *firmare* "to sign," from Latin *firmare* "make firm, affirm," in Late Latin, "confirm (by signature)," from *firmus* "firm, stable". Nasalized form is *sancire* "make sacred, confirm, ratify, ordain."

Different projects each other and programs implemented in various countries

Involving communities



Different projects each other and programs implemented in various countries: Nicaragua

Involving communities

Sustainable maintenance policy of rural roads and establishing
maintenance funds

Design, rehabilitation and use of new technology and local
materials (including mine minerals) for rural roads



Different projects each other and programs implemented in various countries: El Salvador

Involving communities

Sustainable maintenance policy of rural roads and establishing
maintenance funds

Design, rehabilitation and use of new technology and local materials
(including mine minerals) for rural roads



https://www.youtube.com/watch?v=aNE5m1Xf_6M

Different projects each other and programs implemented in various countries: India

Involving communities

Sustainable maintenance policy of rural roads and establishing
maintenance funds

Design, rehabilitation and use of new technology and local
materials (including mine minerals) for rural roads



Lotika Sarkar, 23, who could not reach a health centre for an institutional delivery due to lack of connectivity, now energetically guides her friends in laying bricks for the road. (Credit: Saadia AzimWFS)



Women of Colonypara village in the Sunderbans region have joined hands to build more than 10 kilometres of brick roads connecting several previously inaccessible villages. (Credit: Saadia AzimWFS)

Different projects each other and programs implemented in various countries: Ivory Coast

Involvement in the marketplace



Different projects each other and programs implemented in various countries: Ivory Coast

Involvement in the marketplace



Different projects in various countries

Involving communities

Accessibility improvement, number of rural population connected, economy

Freight: Tons transported on the secondary road network (rural roads)

Risk management: Project-related risk mkt / Natural disaster related / Maintenance / Sustainability / Monitoring and periodic control of the state of rural roads networks.

Urbanization change with secondary network extension or new rural roads realization

Assist governments and other national stakeholders to develop national and local road safety activities for rural roads

Provide transportation services parallel to rural roads projects. Sustainability conditions of public utilities



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